

# The Inquirer.

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## NOTES OF THE WEEK.

A MEETING in support of Manchester College, Oxford, held on Friday evening at Ullet-road Church, Liverpool, and addressed by the Principal and other representatives of the College, we hope to report fully next week. Meanwhile, we would call the attention of our readers to the appeal printed in another column, which describes the greatly extended work of the College since its removal to Oxford and the very serious need for increased financial support.

A LETTER from the Rev. Alexander Webster, of Aberdeen, which we print this week, asks questions which are doubtless in many minds, and which we certainly shall not all answer alike. Nor shall we all agree with his statement of the problems. As regards "the socialistic urgency" of which he speaks, we believe that our wisest leader is the Rev. P. H. Wicksteed, and we earnestly commend to the attention of all who are wrestling with this question the address which he gave at Nottingham last autumn on "The Social Ideals and Economic Doctrines of Socialism." It appeared in *THE INQUIRER*, and is now reprinted as a penny pamphlet, which may be had from the secretaries of the National Conference Union for Social Service, or at the Book Room, Essex Hall (1½d. by post).

THE decision of Dr. Campbell Morgan to admit children (down to what age is not clear) to church membership, on the lines suggested in a pamphlet by his late

colleague, the Rev. Albert Swift, is causing some searching criticism in orthodox circles. The admission to such membership of adults is a delicate and responsible matter enough, but to set up religious distinctions between children is a much more perilous venture. It is proposed by Mr. Campbell Morgan and Mr. Swift to admit to church membership "children among us who have with all sincerity taken Jesus Christ to be their Saviour and Lord, and are earnestly striving to love and obey Him." But who is to decide what children come within the category? We cannot but think our orthodox friends are on dangerous ground here, and we are thoroughly in sympathy with the Rev. Leonard E. Dowsett, who has taken his fellow-Congregationalists to task in the matter.

Mr. Dowsett asks significantly, "But what of the other children?" He points out that the children selected for membership by the methods proposed—(1) children's missions, and (2) private tests of their "sincerity"—will be those most responsive to the religious appeals made to them, and that the inference which will unfortunately be drawn regarding the other children will be that they are "bad." Anyone who knows anything of the deeper life of children will be aware that those possessed of the truest religious feelings and aspirations are often the slowest to come forward. Moreover, even children think as well as feel their way to faith. Jesus, after all, is an historical character, and not one child in a thousand has the opportunity, even if it had the ability, to look into the historical credentials on which Christianity rests. Mr. Dowsett finds himself in utter antagonism to the supposition that "the children are not in the church by creation; they must be brought into the church by evangelisation." And he makes a splendid point when he contends, "The children must never be allowed to think that they are out of the church. They must be trained from their earliest days to believe that they belong to Jesus—before they 'know' it, before they 'purpose' to follow Him. They must learn from the very beginning that they are not separated from God naturally, but naturally are one with Him."

BRITAIN is not the only Christian country where organised religion is losing hold on the masses of the people. "In some parts of Germany," says the *British Congregationalist*, "it is comparatively easy to estimate numbers upon a question

such as this, since official notification of secession from the Lutheran State Church has to be given. It is said that in Berlin alone over 10,000 persons have thus notified during the bygone year; and special offices have been opened for the reception of applicants. Various reasons are given for the increase of the tendency, but the growth of agnosticism is alleged as a chief cause." Our contemporary waxes somewhat pessimistic over the outlook at home and abroad. But when it is borne in mind that the Lutheran State Church in Germany is hopelessly behind the liberalism of her theological schools, this conservative institution appears to be but reaping the reward it merits. It may be that a like want of assimilation of the results of scientific and Biblical scholarship, combined with an aloofness from the real requirements of the common people, explains almost all that needs explaining wherever organised Christianity is losing ground.

THE January *Bookman* is an Edgar Allan Poe centenary number, and has a number of interesting portraits and other pictures. The February number is to celebrate the Darwin centenary. Other similar commemorations will follow, including Oliver Wendell Holmes in July, Tennyson in August, and Gladstone in December. The September *Bookman* is to be a Dr. Johnson Bi-Centenary number.

THE current number has some interesting testimonies as to "Early Struggles of Popular Novelists," which should be a warning to young aspirants not to trust too much to Mr. Hall Caine's happier experience as likely to be repeated in their own case. One popular novelist, who, however, withholds his name, writes thus of his own early experience in journalism:—"I may tell you privately that they were much less rosy than Mr. Hall Caine's. I had fifteen years' experience of provincial journalism, and I know that it is quite common for junior reporters to be paid from 25s. to 35s. a week. Multitudes of really clever men are receiving not more than £2 a week, and thinking themselves lucky if they get £2 5s. or £2 10s. For five or six years I did all sorts of work on a provincial daily for 35s. a week. When I got £2, and had to do reviews of books, and occasional leading articles, I thought myself in clover."

"A GREAT deal of extravagant nonsense," this writer says, "is talked about the earnings of newspaper men, and it



is time somebody told the truth. It is a glorious profession, and I look back upon my journalistic days with real affection, for they formed the most interesting period of my life—far more interesting than being slated by critics!—but it is the hardest of all trades and for the labour exacted, the least well paid. This does not mean that newspaper proprietors are mercenary slave-drivers. The competition is tremendous and becomes more pressing every year. Many young fellows go into journalism as though they imagined it was an earthly paradise. It is an everlasting grind, and must be."

"When I look back," he goes on, "I see the journalistic path strewn with the bones of idlers. It was not that they were all incompetent in the literary sense, but they either could not or would not buckle on their armour for a long, arduous, resolute—and I must add, splendid—fight. They wanted to do only easy things; most of them were theatre or music-hall mad; they could not understand that the true journalist is ready at any moment for all sorts of jobs—and he must be ready, too, not on Monday or Friday, but every day, including Sunday. In early youth I was a shockingly intolerant sectarian in religious matters, but rubbing shoulders with all kinds of Christians knocked that silliness out of me. For journalism is a magnificent educator. It is the unique training-ground for the novelist." Yet it must not be supposed that every journalist is a potential novelist. "This is the curse of many. They read about the vast earnings of Mr. Hall Caine and others, and thinking that story-writing is very easy they allow visions of fame and fortune to enervate them into feeble and uninteresting journalists whom no editor wants."

THE LATE MISS MARIAN PRITCHARD.—At a meeting of the Committee of the Sunday School Association held on Friday, January 8, the following resolution, in accordance with the written request of the President, Mr. Cuthbert C. Grundy, was proposed from the Chair and passed with deep sympathy and in silence:—

"That the Committee of the Sunday School Association place on record their profound regret at the death of Miss Marian Pritchard, and their high appreciation of the conspicuous services rendered by her to the Association. As a member of the Committee for nearly thirty years she laboured unceasingly. Her literary and other work, particularly in connection with the Summer School for Teachers at Oxford, were of the highest value; while the influence of her personality and character extended far and wide. Her memory will be cherished by those who had the privilege of being her fellow-workers; the members of the Association, and parents, teachers, and scholars connected with our Sunday-schools owe her a deep debt of gratitude for the life she lived and the work she accomplished. To her brothers, sisters, and relatives the Committee would express their respectful sympathy in the great sorrow that has befallen them."

Essex Hall, London, Jan. 8, 1909.

#### REVELATION.

I neighbour the invisible  
So close that my consent  
Is only asked for spirits masked  
To leap from trees and flowers.

George Meredith.

So the scientists are beginning to find them out—those lovely secrets of the flowers and leaves which somehow do not sound nearly as delightful when they are coldly explained by such phrases as "the physical basis of memory," "morphological changes," and "the response to stimulus!" Well, Keats once complained that the rainbow had been analysed and put "in the dull catalogue of common things," but for all that the rainbow is still a transcendent wonder to those who behold it with childlike eyes; and although the poets may not rejoice to hear lilies and roses likened to "infusoria," the plain man will perhaps be induced to pay more respect to the lyrists now it is proved by learned professors that their rhymes are not based on utter foolishness.

The final victory, in any case, lies with the poets, as it always will do! For whatever new discoveries are made by scientists and philosophers, it is pretty certain that every one of them have been annexed by imagination and intuition long ago; and the mind of the artist is really only induced to come into line at all with the worker in the laboratory in the hope that the latter will convince literal minds, that cannot follow the flights of fancy, of the affinities and sympathies by which various forms of life are linked together, and of which the dreamers have always been aware. Would the theory that trees and flowers possess memory and consciousness, for instance, have sounded strange to the Greek singers who made musical the love of the Hamadryad, and the sorrow of Hyacinthus? Did not Thomas Carew (giving utterance to a deeper truth than a casual reading of his verse discloses) write:—

Ask me no more where June bestows

When June is past, the fading rose;  
For in your beauties, orient deep,

Those flowers, as in their causes, sleep?

Was not Wordsworth moved by the thought that "every flower enjoys the air it breathes," and that it has also power to thrill the heart with "thoughts that do often lie too deep for tears?" Indeed, all nature-lovers (poets every one, though many of them never coupled two lines together in their lives) have felt a sense of "something far more deeply interfused" in the mysterious loveliness of flowers and leaves than colour and form can explain, which is shown by a responsiveness to light, and air, and warmth, and affection, akin (if only remotely) to what we know as feeling and emotion. Richard Jefferies goes further, and speaks, not wholly with poetical hyperbole, of "starry-white petals radiating, striving upwards to their ideal," and Fiona Macleod beautifully says, in a memorable passage, "The wind-wooer has whispered, and the pine-tree has loved, and the seed of the forests to come floats like summer-dust along the aerial highways." There is no reason why all this should not be. Some intangible but irresistible spirit of energy is certainly ever busy before our eyes, evolving from dull clay those silky flower-petals and finely-woven blades of grass

(so soft and cool to the touch), that obviously breathe and absorb nourishment, sleep and awaken, tremble beneath the rays of the sun and wither in a bleak air, very much as we do; and it seems clear that faint memories of an ancestral past haunt and set in motion the roots groping underground, even as tidings and impulses from the universal soul compel the actions and thoughts of men.

These are "high imaginings," and yet the humble cottagers who tell you that their stocks and fuchsias respond to the care and affection bestowed upon them "just like human beings" regard such ideas with the calmness born of long familiarity with Nature's children. Many hesitate to pick their flowers, because they are almost foolishly sensitive about ending sooner than the great earth-mother intended the all-too-brief lives that are so evidently expressions of happiness and beauty; and most of us are conscious of the pathos that is suggested by the withered blossoms we reluctantly throw away, so poignantly do they remind one, with those harsh and faded petals from which the colour has visibly drained away hour by hour, that the most innocent and lovable things must die. It may be, however, that our hereditary knowledge of suffering and dissolution weigh upon us too heavily as we watch the falling leaves in October, and that Nature is as little conscious of the melancholy we associate with autumn as she is incapable of understanding the regret with which we view her ruthless destruction—though perhaps this is not the right word, after all—of the life she has herself created. But assuredly the man to whom the passing of the months means no more than the turning of a leaf in his business calendar, lacks something in his soul for which he will never be compensated, though pleasure and success walk with him in radiant apparel to his life's end.

Whether flowers do, or do not, share, in a more or less faint degree, our sensations and emotions, there is something infinitely mysterious—one had almost said ghostly—about their mute loveliness that at times fills one with a pitiful sense of one's ignorance in the presence of the simplest facts of Nature. When you have said of them that they are blue, or red, or yellow, and that their petals and stamens are arranged in this way or that; when you have classified them in groups, and laboriously tried to convey the sense of their myriad perfumes by such adjectives as "sweet," "delicious," "aromatic," you have yet scarcely indicated (and certainly not explained) the secret and subtle forces which differentiate a violet from a carnation, a daffodil from a crocus, and give to each of these its own peculiar individuality and grace. But, indeed, more than this could hardly be expected, while we are still in such utter darkness as to the origin of life and the meaning of "soul," and it is an old platitude that the more one learns the less one really seems to know. Sometimes it even dawns on the imagination that the gods are wiser than men dream in withholding from us the complete revelation of divine laws which, apparently, the plants and trees themselves obey without comprehending why they do so. Indeed, it is



quite probable that the passionate love of flowers, wherever it exists, is as much the result of a consciousness of the mystery in which they are wrapped as of their alluring form, colour, and scent. At all events, people who regard them merely as decorative adjuncts—like tasteful wall-papers and bright chintzes—and fail to detect this mystery at all, have obviously little real affection for them. The reason, too, why everything that is beautiful gives birth in most of us to sadness as well as to joy, undoubtedly lies in the fact that a pathetic and abysmal ignorance of the forces which guide the universe underlies our natural delight in the changing colours of clouds and waves, in the evanescent loveliness of flowers and foam; and the deeper we penetrate into the mysteries of life, the more intense becomes our yearning to disentangle from the complex physical laws, of which we have at least learnt something, the essential causes of the dreamlike pageant that passes so continually before our straining eyes.

Shall we, indeed, ever know all the "secrets that sleep in Nature?"... Practical men and women smile at our question, and busy themselves about their daily tasks without answering. The scientist delivers his theories cautiously, and seeks to deter us from rushing in where he is feeling his way with such prudence and patience. But the children with their fairy-fancies, and the dreamers with their divine intuitions, give us the sanction for which we are always hungering on our quest for truth. For to them, and to those who know sorrow—perhaps more than all to those who know sorrow, which spiritualises so much emotion that even art may leave unstirred—the beautiful mute blossoms speak in that unearthly language which is only comprehended by the soul.

LAURA ACKROYD.

EACH newest sorrow revives the thought of those before, and spreads out the past in tender colours before the eye: the pictures of other years, the scenes once pressed by our more elastic feet, the dear forms that were with us there, and held us by the hand, stand out in the clear and silent light; and their very looks may tell us whether any grosser film has gathered on our soul; whether we can meet their calm and holy face; whether, as we are further from them in one direction, we are nearer to them in another; and whether the same atmosphere of God seems to enfold us both, and make us one with them and him.—*James Martineau.*

Be still, and know He doeth all things well,  
Working the purpose of His Holy Will,  
And if His high designs He do not tell,  
Till He accomplish them—do thou be still.

Why should'st thou strive, and fret, and  
fear, and doubt,

As if His way, being dark, must bode  
thee ill?

If thine own way be clearly pointed out,  
Leave Him to clear up His, and be  
thou still.

W. C. Smith.

### IN THE CONFESSIONAL.

IN "First and Last Things,"\* Mr. H. G. Wells has given us "A Confession of Faith and Rule of Life" which cannot help interesting and provoking all serious readers. It is unquestionably frank. Its fine sincerity and candour constitute its chief attraction. It reads less as a book than as a carefully revised synopsis of high discourse with a friend. And that, in truth, it really is. "Recently I set myself to put down what I believe. I did this with no idea of making a book, but at the suggestion of a friend and to interest a number of friends with whom I was associated." He describes these meetings of friends for mutual confession—"the lecturer floundering about with an air of exquisite illumination, the audience attentive with an expression of thwarted edification upon its various brows."

No review can cover the many topics so tersely discussed in this volume. It is divided into four books:—Metaphysics; Of Belief; Of General Conduct; Some Personal Things. The metaphysical part is in the main a repetition of his paper on "Scepticism of the Instrument," read some five years ago before the Oxford Philosophical Society, published afterwards in *Mind*, and again reprinted (in part) as an appendix to "A Modern Utopia." Some reference to the reiteration of this argument ought to have been made.

#### (1) PRAGMATIC MONISM.

Mr. Wells is a pragmatist. But pragmatism has the happy liberty to reject itself on pragmatic grounds when it fails to work. The primary act of faith which Mr. Wells chooses to make is that "the external and the internal and myself . . . make one universe in which I and every part are ultimately important." This, he asserts to be "quite an arbitrary act of my mind." If you contest it and say that for you everything is a chaotic assembly he will not choose to argue with you. You are welcome to your belief, only he thinks that you will not like to go on with it, and that it will not answer. The only reason (if the word reason may be so clipped) why he rejects the idea that life is chaotic is because it leaves his life ineffectual, and he cannot contemplate an ineffectual life patiently. He is by nature impelled to refuse that.

He believes, then, in a grand and ultimate scheme of reality, but he does not profess to know what the scheme as a whole is. "There I become a Mystic." Neither does he wish by choosing to believe in a scheme to imply a schemer. His primary act of faith is simply—all this is important, all this is profoundly significant, and all this makes a scheme. The wheel-smashed frog in the road and the fly drowning in the milk are important and correlated with him. This unfounded and arbitrary declaration of the ultimate rightness and significance of things is his fundamental confession. "It is a voluntary and deliberate determination to believe, a choice made." It is not my purpose to criticise this or to show how this belief in the ultimate rightness of the universe must drive Mr. Wells much

farther and deeper than he is prepared to go. Suffice it, so far, to expound without criticism.

#### (2) THEISM.

Does he believe in God? A plain question, one might rashly suppose, which should receive a plain answer. But in these days the word "God" may mean almost anything, and it is a good exercise in the discipline of definiteness to ask what is meant by it. After reading what Mr. Wells says in this section, I should say that he certainly believes in God. But he would say—No. There is nothing for it then but an explanation and a quotation of his own words. He admits that he is greatly attracted by such fine phrases as the Will of God, the Hand of God, the Great Commander. They express aspects of the belief he chooses to hold. But as some hypercritical Unitarians reject many of the rich catholic expressions of the New Testament, for no other reason than that orthodoxy has misappropriated them to false uses, so Mr. Wells does not like to use the word "God." If there had been no gods before he would be willing to speak of God. But having regard to the current notions of God, he considers that for him to use the word for what he means would be the first step on the slippery slope of meretricious complaisance. He adds the curiously pragmatic comment, "Occasionally we may best serve the God of Truth by denying Him."

Thus, in order to keep clear of a crude conception of God as a personality exterior and limited, he declines as a rule to name His Name, and this, although he really believes more definitely in a personal God than many a modern bishop. In one of the finest of the many beautiful but restrained passages in this book he says:—

"Yet at times I admit the sense of personality in the universe is very strong. If I am confessing, I do not see why I should not confess up to the hilt. At times, in the silence of the night and in rare lonely moments, I come upon a sort of communion of myself and something great that is not myself. It is, perhaps, poverty of mind and language obliges me to say that then this universal scheme takes on the effect of a sympathetic person—and my communion a quality of fearless worship. These moments happen, and they are the supreme fact in my religious life to me, they are the crown of my religious experiences."

This must remind many of us of a similar confession by R. A. Armstrong. It expresses, I suppose, what every man has felt at one time or another, if not often or constantly. For his courage to write such words all his readers will give Mr. Wells heartfelt thanks.

#### (3) IMMORTALITY.

Strangely enough, with all his belief in the ultimate rightness and significance of things, with all his determination to will to believe such beliefs as make his life effectual, Mr. Wells definitely declines to believe in personal immortality. He thinks he is "part of an immortality perhaps," but his idea of the unknown Scheme is of something so wide and deep that he cannot conceive it encumbered by his egotism perpetually. Immortality



would distress and perplex him. "I cannot respect, I cannot believe in a God who is always going about with me." Martineau has a terribly Tory-Socialistic passage in which he says that "we cannot afford to part with the old Greek idea that the commonwealth is lord of the citizen, and entitled to use him and his transient existence as the organ and nutriment of its permanent and comprehensive life" ("National Duties," p. 26). Mr. Wells' Scheme is as cannibalistic as this state. It devours its own children and nourishes its life upon them. Mr. Wells believes that he is experimental, incidental. "I feel I have to do something, a number of things no one else can do, and then I am finished and altogether finished." This is what a precocious young crocodile might say to his big crocodile mother before she swallowed him up to be the nutriment of her more permanent and comprehensive life. Mr. Wells's concern is not about himself, but about this vast alligator Scheme. He chooses (apparently) to believe that the world cannot freeze out or burn out the race. He is not bothered by the glacial doubt that chills the heart of many a naturalist thinker to-day, turning Humanity's finest achievement into what Tyndall (I think) described as a brief and discreditable episode in the life of the meanest of planets. He does not seem to have really faced the idea of a stark dead world spinning silently through space without even the grim comfort of a live chorus of mocking fiends to laugh at all its crucified Christs then finished, and altogether finished. He does not seem to have quite calmly considered the possibility of this planet bursting like an island Stromboli into space, and not only our finite personalities but the race itself being dispersed like "the skull and the teeth." He takes it cheerfully for granted that though men will die and will one by one be finished, and altogether finished, yet the race will live on, and, moreover, the race may ultimately transcend humanity and become the eternally conscious being of all things. "I believe in the great and growing Being of the Species from which I rise, to which I return, and which it may be will ultimately even transcend the limitation of the Species and grow into the Conscious Being, the eternally Conscious Being of all things." That would be a fairly good working faith in an ultimate end. But it seems on the face of it to presuppose the material persistence of this planet. Is there any reason to believe in this idea of the eternal habitableness of this material earth? It would indeed be curious if the old Judaic apocalyptic notion of a Messianic Kingdom on a glorified and transfigured earth came back again to faith by way of a pseudo-scientific, secular-socialistic belief in an everlastingly persistent and habitable globe. Should this happen, one might reasonably expect the belief in physical resurrection to follow as it followed for the Jews. Faith in the "ultimate rightness" of the universe and in the conservation of its values would demand that the Maccabean martyrs should be raised from the grave to have conscious part in the final consummation which their agony and death had made possible.

But this apocalyptic idea of an eternally glorified material orb, a real earthly Paradise, seems to me far less credible than the idea of a Heavenly Paradise, of the persistence of personality beyond death, and of glorified spirits living for ever in God. It would, therefore, seem an economy of the "will to believe" to choose the latter and dispense with the former view, if we must dispense with either. Modern faith, however, strives to do justice to both views as aspects of the deeper meaning of Christianity's gospel of Eternal Life. With a new accent we pray "Thy Kingdom come, thy will be done on earth as it is in Heaven." That is to say, we endeavour to be this-worldly without ceasing to be other-worldly. Social Reform and Liberal Christianity must go together like good works and faith unless Secular Socialism is to become the only real and sincere religion of our day.

#### (4) THE CHURCH CATHOLIC.

The only other subject that I have space to notice is the Idea of a Church. On the whole Mr. Wells shows a far more sympathetic response to the reality of church-life than one might have expected from a study of his preceding sociological works. I believe I have read every one of these. Hitherto I felt that his loftiest utterance on organised religion was that stingingly bracing and stoical chapter on *The Samurai* in his "Modern Utopia." There in words that must always move every man of moral purpose, he tried to show "how near men might come to the high distances of God." Here the treatment of religious organisation is pitched in a less intense and more practical key. He is all for a catholic church, and is prepared to pay a terrible price for it. He wants a real human and moral collectivism.

"The true Church towards which my own thoughts tend will be the conscious illuminated expression of Catholic brotherhood. It must, I think, develop out of the existing medley of Church fragments and out of all that is worthy in our poetry and literature, just as the world-wide Socialist State at which I aim must develop out of such state and casual economic organisation and constructive movements as exist to-day. There is no 'beginning again' in these things. In neither case will going apart out of existing organisations secure our ends. Out of what is, we have to develop what has to be. To work for the Reformation of the Catholic Church is an integral part of the duty of a believer." Elsewhere he says, "I count schism a graver sin than heresy." So do I; but that is a sheer irrelevancy. The real question is: Do you count schism a graver sin than systematic lying or dishonesty? Apparently he does, so long as the lying is, so to speak, an honest lying openly avowed. In order to get into the church he believes a heretic should take all the test oaths and declarations without turning a hair, for this is a particular case that stands apart from all others. But once having reached the pulpit, no matter through what initial dishonour of false subscription, he must then really be honest. It is, in other language, the statement of the extreme Tractarian once again. Make

sure that the end is the highest, then lie like a trooper. "The man who preaches a sermon and pretends therein to any belief he does not truly hold is an abominable scoundrel; but I do not think he need trouble his soul very greatly about the barrier he stepped over to get into the pulpit, if he felt the call to preach, so long as the preaching be honest." The case is in the eyes of Mr. Wells entirely analogous to that of a Republican who takes the oath of allegiance to the king and wears his uniform.

All this seems to me deplorable to the last degree. Why the preaching should be honest when the preceding creed and conduct may be such monstrous and blasphemous lying I cannot understand. If, indeed, the hurt of lying can be healed so slightly, then the first lie one ought to speak in the face of such degrading casuistry as this ought to be the lie that a lie is never anywhere by any one to be justified. There is a question of casuistry, of course, as every student of ethics is aware, but it must be answered more gravely and responsibly than here. The man who steps over the barrier of his own honour is not likely to be over-scrupulous about being honest in his preaching. To borrow a phrase from Coleridge's "Friend," he purchases the sword with the loss of the arm that is to wield it.

I have only touched on a few of many hotly controversial topics of this book. It is a book to read, and ought on no account to be neglected. In spite of all its inexact thinking and bad philosophy and unsatisfactory scrappiness, it is full of suggestive and stimulating matter. However much one may disagree with many of its arguments, one rises from its perusal feeling invigorated by communion with a strong man of noble purpose who has said his say and said it bravely and finely without fear of God or man. This impression abides mingled with that other of a lecturer "floundering about with an air of exquisite illumination, the audience attentive, with an expression of thwarted edification upon its various brows."

J. M. LLOYD-THOMAS.

#### HARNACK'S MISSION AND EXPANSION OF CHRISTIANITY.\*

IN the autumn of 1902 Professor Harnack first published his masterly work on the Expansion of Christianity in the First Three Centuries, of which Dr. Moffatt's translation appeared in two volumes of the Theological Translation Library, 1904-5. Next year a new edition of the original work appeared, thoroughly revised and enlarged, so as to be practically a new book, and of this a revised translation is now published, the two volumes of which are not sold separately. It is a fascinating work, and to the new edition Professor Harnack has added a number of maps.

The character of the first preaching of Christianity is fully described, and its

\*"The Mission and Expansion of Christianity in the First Three Centuries," by Adolf Harnack, Professor of Church History in the University of Berlin. Translated and edited by James Moffatt, B.A., D.D. Second, enlarged, and revised edition. In two volumes. (Williams & Norgate, Theological Translation Library. 25s. net the two volumes.)



gradual progress to the conquest of the Roman world under Constantine is traced, step by step, with much wealth of detail. Then, in a final summary of results, having referred to this wonderful expansion, and the reasons for it, which it had been his business in these pages to decipher, Dr. Harnack goes on:—

"These reasons, on the one hand, were native to the very essence of the new religion (as vital monotheism and as evangel). On the other hand, they lay in its versatility and amazing power of adaptation. To say that the victory of Christianity was a victory of Christ is true, but it is also true to say that Christianity simply supplied the form in which syncretistic monotheism won the day. It baffles us to determine the relative amount of impetus lent by each of the forces which characterised Christianity. We cannot ascertain, e.g., how much was due to its spiritual monotheism, to its preaching of Jesus Christ, to its consciousness of redemption and its hope of immortality, to its active charity and system of social aid, to its discipline and organisation, to its syncretistic capacity and contour, or to the skill which it showed during the third century in surpassing the fascinations of any contemporary superstition. Christianity was a religion which proclaimed the living God, for whom man was made. It searched and shook the human conscience. It also brought man life and knowledge, unity and multiplicity, the known and the unknown. It allied itself to Greek philosophy, knowing how to criticise it and also how to complete it. It was able (in an age of decline, of course) to assume command of the intellectual movement and to subdue Platonism. Born of the spirit, it soon learnt to consecrate the earthly. To the simple it was simple; to the sublime, sublime. It was a universal religion in the sense that it imposed precepts which were binding upon all men, and also in the sense that it brought men what each individual specially craved. Christianity became a Church, and a Church for the world; thereby it secured every possible means of authority, under the sword itself. It continued to be exclusive, and yet it drew to itself any outside factor of any value. By this sign it conquered; for on all things human, on what was eternal, and on what was transient alike, Christianity had set the cross, and thereby subdued all the world to come." (Vol. II. pp. 336-7.)

The summary of that passage gives the best indication of the rich contents of Dr. Harnack's volumes.

#### ARTICLES IN THE REVIEWS.

"THE Pedigree of Christian Science," by Mr. Frank Podmore, is one of the most valuable articles in this month's *Contemporary*. It shows the connection of this extraordinary modern development with other forms of "Mind Cure," "New Thought," &c., tracing them all back to Mesmer, as the originator of this form of "science." The connection of Mrs. Eddy with Quimby is also noted. As to the High Priestess of this new Cult herself, Mr. Podmore writes: "We shall scarcely find the secret of Mrs. Eddy's personal influence

in the extraordinary story of her life recently told by Miss Milmine in *McClure's Magazine*. The Mrs. Eddy, whose portrait is there presented to us in her own letters, and in the concordant testimony of many persons who have known her at one or another stage of her long life, is a woman whom we should expect to impose obedience through fear, through the hope of personal advantage, through any motive rather than through love and veneration. We may admire the shrewdness, the administrative capacity the extraordinary tenacity of purpose and strength of conviction, but it is difficult to discern any of the qualities which we generally associate with a saint. Nor will the key to the enigma be found in the gospel, "Science and Health, with Key to the Scriptures," even though, as the scribe has repeatedly assured us, it was directly inspired of God. It has, at any rate, been extensively revised by Mr. Wiggan and others, and probably owes little of its present literary form to Mrs. Eddy. The spiritual merits of the book are perhaps discernible to the eye of faith. To the outsider this curious work presents, on first reading, simply a sorry travesty of Christianity, from which not only all distinctive dogmas, but also all grace and beauty, have been purged away." Mrs. Eddy is now in her eighty-eighth year, but Mr. Podmore expects her sect to survive her death, as the Shakers, Mormons, and others have survived, especially as this new religion "is attested by daily miracles." Unadmirable as the character of the foundress in many ways is shown to be, "her church will stand so long as the sick and the unhappy can find there the healing and comfort which they have failed to find elsewhere. It will fall when it shall have served its purpose, and the world at large has learnt the secret of which Mrs. Eddy and her predecessors have caught imperfect glimpses." That is Mr. Podmore's conclusion.

Another article deserving special attention is Mr. Harold Spender's on "Unemployment Insurance," while Mrs. R. H. Hoover puts the remarkable gifts of the late Dowager Empress of China in a more favourable light than has been commonly realised in the West. Dr. Horace Round's article on "A New Anglican Argument" will be of great interest to those who attend to the politics of the Church.

In the *Nineteenth Century and After* Mr. Herbert Paul, M.P., writes on "Milton," and Mr. Lewis Melville on "The Centenary of Edgar Allan Poe." In this latter article the story of Poe's chequered career is told, and Griswold's disgraceful conduct as his literary executor is dealt with as it deserves.

"With Poe," the article concludes, "literature was a religion, and, as such, to be treated with the greatest respect. He never forced his gift; even when he was in dire penury, at a time when he could sell anything he wrote—albeit for a beggarly pittance—he never yielded to the temptation—probably he never even felt the temptation—to publish anything of which his critical sense did not approve. He wrought slowly, and, all too often in sorrow and in pain, he forged the links in the chain that have made his fame immortal. He had his weaknesses—as what man has not?—but he was as true to his ideals of literature as, so far as his poor

erring humanity allowed, he was to those of life."

Mr. Noel Buxton writes with enthusiasm of "The Young Turks," and Lord Stanley of Alderley on "The Education Problem," suggesting that a good working compromise may still be possible, if it be remembered that the great body of English Churchmen are by no means of the type represented by the House of Laymen. Another view is represented by an ardent Churchwoman in the article which follows, "Peace or a Sword?" in which it is not peace she advocates. Professor Simon Newcomb's article on "Modern Occultism" will be salutary reading for those who are too ready to accept on their own valuation all the marvellous tales told by people quite honestly convinced of their truth. Mr. S. M. Mitra, offering a Hindu view of "Indian Reforms," concludes with an appeal to the Secretary of State: "All India must feel grateful to Lord Morley for rebuking the Anglo-Indian for his arrogance against the natives of India. But is his lordship not prepared to go a little further than rebuke? No single cause is more closely at the root of the present unrest than the arrogance of a few individual Anglo-Indians. . . . If Lord Morley would only rise to the occasion and order a return during his tenure of office of all cases of assault by Europeans on the natives of India, and make an example of even one European offender, he would receive more blessings from India than for all his reforms put together. The Regulation III. of 1818 is an excellent weapon in his hands. But, unfortunately so far, his lordship has used it against the subject race only. In olden times this weapon was freely used against both Europeans and Indians. . . . Even the strongest apologist of the Anglo-Indian must admit the existence of European offenders in India. Some of Lord Morley's Councillors in Downing-street will be able to assure his Lordship how they, as British Residents in Native States, had no other alternative left but to expel European offenders *without trial*."

To this month's *Cornhill* Mr. Frederic Harrison contributes some pleasant reminiscences of the late Charles Eliot Norton, bearing testimony to his special gift, in his power of discriminating sympathy. "Norton's genius was at once critical and yet appreciative, incisive, and enthusiastic. To combine both temperaments in equal force is rare." And speaking of his own experience of his friend's influence, Mr. Harrison concludes: "In many a battle on behalf of justice, peace, and free thought, it was Norton's clear voice of Onward that made us work, trust, and hope." In this same number the Dean of Canterbury gives a most interesting account of Delane, the great editor of *The Times*, under whom he was for years a leader writer. There is also an article well worth reading on "The Novels of Fogazzaro," by Jane H. Findlater.

*The Country Home*, now in the middle of its second volume (Constable, 6d. net, monthly), is full of interest and refreshing as ever, and charming in its pictures.

I BELIEVE the first test of a truly great man is his humility.—*Ruskin*.



## OBITUARY.

## MRS. S. WOOLCOTT BROWNE.

THOMAZINE LEIGH BROWNE, who passed away at the close of the old year, was described by the late Miss Frances Power Cobbe as "a moral reformer." She was born on June 4, 1822, at Sidmouth, and was the daughter of Captain Carslake, R.N., who served on board the *Victory* under Lord Nelson, and of Thomazine Leigh, his wife, both of them members of families who had belonged to the place for generations. Her parents were worshippers at the "Old Meeting," and she was taken to the chapel at the age of three and a half years "for the first time," so says her mother's diary. As a young woman, she was an active member of the congregation and a teacher in the Sunday School. She inherited from her parents the love not only of religious liberty, but of political freedom; her father entered actively into the political struggles in Exeter that preceded the great Reform Bill, and he was the first Nonconformist magistrate of that city.

In 1850 she married Samuel Woolcott Browne, of Bridgwater, whom she had known since childhood. His heritage resembled her own in respect to religious and political faith, and also as to naval associations, for his father, Captain George Lewis Browne, had been a young officer on the *Victory* under Nelson.

Mr. and Mrs. Woolcott Browne resided first at Bridgwater, and subsequently until 1868 at Clifton, where she shared in the philanthropic interests of her husband, in the establishment and maintenance of a small Convalescent Home, in aiding the great Reformatory work of Miss Carpenter, and also in the agencies connected with the Lewins Mead Chapel and Mission. She was also actively interested with him in the building of Oakfield Road Church, in the inaugural meetings that marked its opening, and in the ministry of the Rev. W. H. Channing and his successor, the Rev. J. Estlin Carpenter.

At Clifton she became acquainted with Miss Frances Power Cobbe, and a friendship began which lasted till death. She had great sympathy with those struggling for political liberty, and welcomed Orsini as a guest, and attended a Reception in London in honour of Kossuth. She was keenly interested in the local efforts in the sixties in Clifton on behalf of the higher education of women. Her attention was directed by the Rev. S. A. Steinthal to the cause of Women's Suffrage, and she became a steady supporter.

Her great delight in music, and her ability in its execution, both vocal and instrumental, brought her into a circle of musical friends. But her health was poor, and this was a hindrance to her pursuit of the art she loved so much. Her books were dear to her, especially her Bible, Shakespeare, and the early poets.

In 1868 the family removed from Clifton to London. They joined the congregation of Little Portland Street Chapel, and had the privilege of hearing Dr. Martineau for the remaining period of his ministry.

It was about this time that her indignation was aroused by coming to a knowledge of the iniquitous legislation against which

Mrs. Josephine Butler and Mr. Stansfeld led the memorable crusade; and she joined the Abolitionists heart and soul. She was deeply interested in the Social Purity Alliance from its foundation in 1875, when the Rev. W. H. Channing and Mr. William Shaen were two of its hon. officers, and she was closely identified with it to the end of her life.

Mrs. Woolcott Browne was one of a small band of friends, amongst whom were Mr. P. A. Taylor and Mr. Wm. Shaen, who assisted Mrs. Hampson in 1876 to start her admirable Rescue Home. In connection with this work a Prosecution Fund was instituted, and mainly sustained by Mrs. Browne, to compel fathers to give adequate support to their children born in the Home.

Early in 1881, with the assistance of Dr. Elizabeth Blackwell, she founded the Moral Reform Union as a centre of inter-communication between workers in kindred societies, and she was its hon. secretary during a period of nearly ten years. In the objects which she had at heart she had the sympathy of her husband to the close of his life in 1881. Amongst those from whom she received advice and help in the work of the Union were the Rev. W. H. Channing, Professor F. W. Newman, Mr. William Shaen, and Miss Helen Taylor. On her retirement from the hon. secretaryship, a beautiful illuminated address was presented to her, in the name of the members, by the late Mr. Benjamin Scott, City Chamberlain.

She attended the early meetings for Women's Suffrage held in London, and never lost the deep impression made on her by William Lloyd Garrison, who, on one of these occasions, was a speaker.

From 1888 onwards she aided the movement for women as County Councillors. She took a strong interest in the use of her vote in local elections, from the days of the Vestry to that of the last election for the London County Council, and she belonged to the first band of Passive Resisters in Paddington led by Dr. Clifford.

In 1895, she, with others, joined in taking steps to make a Women's Presentation to the Right Hon. Sir James Stansfeld, on his retirement from Parliamentary life; and she always continued her support to the Stansfeld Memorial Trust subsequently established "to promote the equality of men and women before the law of the land."

The cause of Peace and Arbitration she had much at heart, and the South African War was felt by her to be a great national wrong.

She sympathised intensely with Miss Frances Power Cobbe in her campaign against Vivisection. In 1884, in the hope of indicating legitimate means of medical study, she founded the "Leigh Browne Endowment, for the promotion of original research in the Biological sciences without any recourse to experiments upon living animals of a nature to cause pain." In this she was aided by her honoured friends, Dr. Elizabeth Blackwell and the late Mr. William Shaen.

The death of Miss Frances Power Cobbe in 1904 gave her a lasting sense of loss, the more so as with her enfeebled health she could not carry on her friend's work.

It was a solace to her when a permanent memorial was planned, and a satisfaction to be able herself to present a likeness in marble (by Mr. Hope-Pinker) to Manchester College, Oxford.

Until within a few weeks of her death she took pleasure in contributing to the causes for which she could no longer labour.

She passed peacefully away on December 28.

The funeral service at Highgate Cemetery on New Year's Day was conducted by Dr. Carpenter, Principal of Manchester College, Oxford. The hymns, "Lead, kindly Light" and "Nearer, my God, to Thee," were read, and Dr. Carpenter gave the following address:—

We gather to-day to say words of loving farewell, of thankfulness and hope over the mortal form of one who laboured and suffered much through evil report and through good report, bearing aloft with dauntless steadfastness the standard of personal purity as the law of life for all God's children. Born in a Devonshire home, she inherited from her father the spirit of service and self-devotion, and from her mother—that pure and lovely spirit whom she never ceased to venerate when she could no more cherish her personal presence—she derived a deep tenderness and susceptibility to all forms of suffering and wrong. Even as a girl she was led to revolt against the conventional judgments of society by an incident in the circle of her own knowledge. It stirred in her a passionate indignation on behalf of the betrayed, and determined her whole attitude on the relations of men and women. She already resolved that she would not marry anyone who would not support her in recognising an equal demand of morality on both the sexes, and she gave time, money, thought and labour through long and sometimes difficult years ungrudgingly to this end.

It was in truth a part of her religion. She could interpret the teaching of Jesus in no other way. She said to me once, half smiling, half apologetically, "You know I am very old-fashioned, I read my Bible." (She used sometimes to send me a verse or two, or references to some passages that had especially struck her.) So her claim sprang directly from her conception of God, as the heavenly Father bestowing an equal love on all His children. But to proclaim it as an abiding principle of conduct, to test all classes of society by it, to expose subterfuges, and drag to light evasions, needed continuous energy and unfaltering trust. She shrank from no opposition, she cared for no obloquy, she minded no ridicule. Her condemnations were often stern; her censures in the stress of moral anguish might be fierce, but there was no wounded self-regard in her severities. Iniquities hid from the light of day were disclosed to her, and, sheltered as she was by the love of husband and daughters in a beautiful home, the pain of the ruin and degradation of others entered into her very soul. Foundress of the Moral Reform Union in 1881, she directed its work for nine years and a half, finding differences of religious belief no bar to co-operation in demanding a nobler individual and social righteousness. She stood on the bed-rock of principle for



justice all round; and she would gladly, I doubt not, have at any time laid down her life for her cause.

Many were the efforts that she helped; wide and generous was her outlook over human needs; deep was her attachment to the faith of her fathers; keen was her sympathy with all pleas for political liberty, and the cry of the oppressed never failed to touch her heart. In such a life personal happiness must be often put aside in view of the suffering and evil of the world. Yet she was not without the joys of family affection, of the love of art and music, of the deep sympathy of friends. Love was part of her life, and she needed some to love her, and some whom she might herself reverence; for with all her independence she craved for those to whom she could look up. So she counted among her teachers and intimates Dr. Martineau and Miss Cobbe, Mrs. Josephine Butler, Mrs. Hampson, and Dr. Clifford, and found help and support of different kinds in each and all.

Now, in ripe age, she passes from our sight, into the life where we hope for clearer vision and more perfect work; where our service to others shall be unmarred by failure or mistake; where we shall realise more fully how the issues of human sin shall by God's grace be turned at last to good, and the sorrows and struggles of earth shall be overcome by the love and peace of heaven.

Speaking in Westbourne Park Chapel on the Sunday (Jan. 3, 1909) after Mrs. Browne's death, Dr. Clifford said:—

"Since our last gathering, another dear friend has passed away—Mrs. Woolcott Browne. Though not a member of this church, she had shown a living and continuous interest in our work, and had often aided our various enterprises by her generous gifts. Few Christians have wrought more valiantly for the causes of purity and social reform than she did. Her keen penetration to the causes and sources of wrong, her high ideals, sustained enthusiasm, fine courage, and devoted service, will yield a large harvest of fruit for many years to come. She reached a good old age, and has now entered on a life of ever increasing vigour and boundless joy, her works still following her."

In a private letter Dr. Clifford wrote:—

"My wife and I had the highest regard and affection for her. It has been a great joy to us to know her so long, and to watch her intense and glowing devotion to the causes which promised the most abiding help to the needy and the imperilled. She was a Moral Reformer of keen insight, fine courage, high ideals, sustained enthusiasm, and self-sacrifice."

The Rev. S. A. Steinthal wrote:—

"What a life she has led! No one can measure the influence her example has exercised, or the assistance she has given to the cause of pure morality and equal justice. I have known no one in whom the power of faith was more clearly shown in every action."

From Mrs. Henry Fawcett, LL.D.:—

"She was a true friend to all causes for the uplifting of womanhood, and consequently of humanity. She was one of the band of pioneers to whom we all owe so much."

From Mr. J. H. Levy, editor of *The Personal Rights Journal*:—

"It must be now nearly a quarter of a century since I got to know her, partly through Mr. Hampson, partly through Mrs. Butler. She was an embodiment of moral enthusiasm, and lived in a world of pure aspiration which she endeavoured to make the heritage of all."

## THE CHILDREN'S COLUMN.

### LEGENDS AND SYMBOLS: ST. GEORGE AND ST. CHRISTOPHER.

In old days, when books were very scarce and few people knew how to read, it was very usual to put pictures into churches to teach people the history of their religion and what they ought to do and be. It was not difficult for good artists to represent the events of our Lord's life or of the lives of those they believed to be good and great, but when they wanted to represent good *qualities*, like Love or Courage or Gentleness, they could not paint that, but had to depict some animal or person or action that would convey that idea to the mind. These fanciful representations of qualities are called *symbols* or *types*. For instance, Love is sometimes represented by a mother fondling her little child. This describes the quality as plainly as the lines that form the word LOVE and is much more beautiful. Words are themselves but symbols.

A lamb is frequently used to represent Christ—the Lamb of God—and Gentleness and Innocence. An anchor represents Hope. A lion, supposed to be the bravest of beasts, is sometimes used to denote Courage; so our brave King Richard I. was called lion-hearted (*Cœur de Lion*), and he it was who chose St. George, often pictured as a type of courage, to be his patron saint. In later times St. George became the patron saint of England. This is in brief the legend about him.

St. George was a brave young Christian soldier, who saved a young princess from being killed by a dreadful dragon that had already destroyed a great number of her father's subjects. He fought and wounded the dragon, and after binding him with the Princess's girdle, put his foot upon his neck and killed him. The king and all his people became Christians and gave St. George valuable gifts, but he would keep nothing for himself; he gave all to the poor. Not very long after, he died a martyr's cruel death, in the reign of the Emperor Diocletian, some 1,600 years ago.

This story of a brave man killing a huge and loathesome dragon is told in different ways, and under different names, in various countries from the most ancient times, but it always has much the same meaning. It is the symbol, not only of courage but of the victory of Good over Evil, and especially over Sin, the greatest of all evils. Sin, you see, is represented as ugly and dangerous, Goodness as more powerful than Sin, and able to protect the weak, as good and brave men always do.

Of course, this story of the dragon fight of St. George, like those of Horus and Set in Egypt, of Perseus and the sea monster in Greece, and of the Archangel Michael

with the fallen Angel Satan, the personification of Sin, is only a powerful and beautiful allegory.

Probably a brave Christian soldier named George did live in Asia Minor in those old days, and suffered a cruel death rather than forswear his Christian faith. St. George was adopted by the Venetians as their patron saint, and is the Red Cross Knight of Spenser's *Faery Queen*.

On the walls of some of the old country churches in England, where the whitewash has peeled away, there may be seen great figures of St. Christopher accompanied by an inscription that means "Whoever shall behold the image of St. Christopher on that day shall not faint nor fail." These paintings were made hundreds of years ago.

St. Christopher was the symbol of fortitude and strength, used as a Christian uses strength to help the weak. This is the legend about him. He was a giant named Offero, living in Canaan, who would, he said, serve none but the greatest of all. Jesus Christ he found to be that one.

Offero went to a hermit to find out the way to serve Christ. The hermit told him to fast and pray. Offero said to fast would make him weak, and how to pray he knew not; then the hermit told him to go and live where the road came to the river bank and help people to cross the ford, for it was often dangerous, especially in stormy weather. (There were very few bridges in old days.) "This can I do," said the giant. "It is a service that doth please me well." So he built himself a hut by the river and rooted up a young tree for his staff, and many a weak and old person did he help through the rushing water, and many a child did he carry across on his shoulders.

One dark night he heard a childish voice crying, "Offero, come and carry me over." He paid little attention at first, but when the cry had been repeated three times he came out, and saw a little child and lifted him up to carry him across the river. Immediately the wind began to blow and the water to rise, and he found the child heavier than any he had ever carried before, so that he had great difficulty in reaching the further bank. When he set the child down he asked him who he was, and then he learnt that the child was Christ, and that he had accepted his service. After that the giant called himself Christopher, Christ-bearer. When he left the river side he went to Samos, in Lycia, where he encouraged and helped his fellow Christians, who were greatly persecuted. One day one of the heathen struck him in the face. Christopher only looked at him and said, "If I were not a Christian I would be avenged of that blow." After many other trials bravely borne, he suffered martyrdom.

This beautiful legend is evidently a parable founded on our Lord's saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The oldest woodcut of which we know, made between 400 and 500 years ago, represents St. Christopher crossing the river with the Child Christ on his shoulder, and the hermit holding up a lamp to guide him.

E. L. LISTER.



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LONDON, JANUARY 16, 1909.

PEACE AND THE CHURCHES.

THE visit to this country last spring of a hundred and thirty representatives of the Christian Churches of Germany, on the invitation of a committee of their brethren here, also representative of all the Churches, in the interest of a better understanding and of international peace, was an event worthy of some permanent commemoration, and we are very glad to call the attention of our readers to the souvenir volume\* which has just been published, and which was in the hands of our German guests as a Christmas gift. It is a substantial volume, in album form, with a number of capital pictures to remind our guests of what they saw both in England and Scotland, and with portraits of the Rulers of the two countries and their chief Ministers, accompanied by significant utterances on the subject of international peace, and then portraits of the organising committees, both English and German, and of the whole company of the guests. There is a narrative of the happy course of the visit, from May 26 to June 3 in England, and then, for twenty-eight of the guests, who were able to stay a little longer, of further days in Scotland. This is told in parallel columns both in German and English, and is followed by a similar bi-lingual record of the speeches made on various occasions. The volume concludes with the two sermons preached on the occasion of the visit by Archdeacon Wilberforce in Westminster Abbey on the Sunday afternoon, and by Dr. Campbell Morgan at evening service in the Westminster Congregational Chapel.

The record of the speeches, numbering over seventy, by sixty speakers, nearly equally divided between the two nationalities, very fully represents the pervading thought and sentiment of the occasion.

\* "Peace and the Churches." A Souvenir volume of the visit to England of representatives of the German-Christian Churches, May 26 to June 23, 1908. Including the Visit to Scotland, June 3 to 7, 1908. (Cassell & Co. 6s. net. Agent for Germany: Martin Warneck, Berlin W. 9. Linkstrasse 42.)

(There were many more speeches, which are unrecorded, at the Bible House, the audience with the King, the Exhibitions, &c., and more than one good-humoured reference was made to the surfeit of oratory crowded into those eventful days.) Continuous reading of the speeches in the book may leave an impression of monotony, for there is a good deal of inevitable iteration, but a careful consideration of the principal speeches will result, we are sure, in the conviction that this visit was no idle holiday extravagance, but a demonstration of forces and a declaration of moral and spiritual truth of the highest significance, which cannot fail of most fruitful result in making for a better understanding and closer union between our kindred nations. Those few days of brotherly intercourse may seem but a drop in the bucket amid the obstinate recrudescence of prejudice and mistrust and all the sinister possibilities of international complications; but we would rather think of it as one more sign of a rising tide, in which the good sense and good feeling of kindred peoples must at last prevail, and make the mere suggestion of enmity and the murderous conflict of war a disgraceful crime.

The speeches recorded begin with those of the first evening's welcome in London, when the significance of the occasion was at once apparent, in the hearty union of Churchmen and Nonconformists, Protestants and Catholics. This was further emphasised at the Lord Mayor's luncheon at the Mansion House, when both the Archbishop of Canterbury and the Roman Catholic Archbishop of Westminster spoke in cordial sympathy and welcome, while at the subsequent public meeting in the Albert Hall the Bishop of London and Dr. Clifford were side by side on the platform and spoke in happiest accord. The union of parties for this great cause, both the German and the English, was, we believe unique in the history of the Churches, and it was, indeed, a sorrowful consideration that while others had been pressing forward, the Churches of Christendom, which, united, might exercise so potent an influence for good, had been so slow to take this decisive step. Yet, the step once taken, it must surely be only the beginning of a much more widespread and strenuous endeavour.

The two chief resolutions passed by the Conference at the Albert Hall meeting we printed at the time, but they may be repeated here.

The resolution at the Conference, moved by Lord KINNAIRD, was as follows:—

"We, as representatives of the Christian Churches of the United Kingdom, recognising to what a great extent friendly international relations are promoted by intimate acquaintance and mutual intercourse, desire to accord a very hearty welcome to our German guests, the repre-

sentatives of the German Churches, in the capital of the British Empire. We have seen the happy results which have followed the recent interchange of visits between our gracious Sovereigns and between the British and German Editors and Bürgermeister. We look forward with confidence to the great impetus that will be given by the present visit to the growing movement towards more complete friendship between our peoples; and we believe that this visit will do much, by deepening our mutual respect and affection, to make the spirit of our common Christianity effective in our daily life and public policy."

The Albert Hall resolution, moved the BISHOP OF LONDON, and supported by General-Superintendent FABER, His Excellency Dr. DRYANDER, Lord ROBERT CECIL, Dr. CLIFFORD, Professor BAUMGARTEN, and other speakers, made the following appeal:—

"We, as representatives of the Christian Churches of Germany and of the United Kingdom, recognising how greatly the world's peace depends upon the amicable relations between our two countries, appeal to all classes in both nations to promote, by their earnest endeavours, a mutual spirit of good-will and friendship. Our nations are closely allied by the stock from which both peoples spring, by the kinship of our Sovereigns, by our history, our long friendship, our mutual indebtedness in Art, Literature, and Science, and, above all, by our common Christianity. We believe that the consciousness of these great traditions is deeply engraved in the hearts of our peoples, and that they endorse our conviction that frank co-operation between us will do much to promote the coming of the Kingdom of Peace on earth and good-will among men."

We trust that the speeches in this volume will be widely read, both in this country and in Germany.

At the luncheon in the Hall of Trinity College at Cambridge some of the most interesting speeches of the whole visit were made. The Master of Trinity, at the end of his happy little speech, recalled GOETHE's last words, "More light!" and added: "Even more precious than more light is sometimes more warmth—more warmth of heart. Let us hope that this pilgrimage of so many distinguished German travellers to some of our England's ancient shrines may be a kind of prophetic preparation for 'more warmth' of heart between the English and German-speaking peoples of the world. Such a movement cannot be unduly hastened. There must be nothing unreal or affected about it; but it must be kept up, and never allowed to die away, *Ohne Hast, aber ohne Rast*."

At the Mansion House Dr. DRYANDER made an eloquent speech in German, of which we reproduce part of the English translation. He began by recalling the memory of the death of the EMPRESS FREDERICK, and the union of the Royal Houses of Germany and England in



sorrow at her grave. And then he went on :—

“So the memory of this late Royal lady our second Empress, will be a lasting tie between our two nations. And we will not let this tie be loosened or torn. Both nations, however close the tie may be, will and must respect the character and individuality of the other, for the faith which we both possess does not destroy, this individuality, but blesses and sanctifies it. Two great and noble nations look back upon a history by which their individuality was formed; they are proud of this history, and must so remain. We fully appreciate the energy and enterprise of the British people, their far-seeing policy and their common sense, together with their sense for order, their love for liberty. We are equally sure that our individuality will be appreciated, the love of our nation for intellectual work, their joy in scientific research, art, and poetry. We have been long enough called a nation of poets and thinkers, so one-sided that it seemed as if our nation were limited to a literary existence. That time, gentlemen, has changed, and in the strife for common ideals which unite us both, and in the struggle for the higher treasures which are above the frontiers of nations, because they descend from above, the same watchword should guide us both. You all know the noble British thinker who was a prophet to his people, and who has been also acknowledged as such in our country; the man who was a Scotchman from the crown of his head to the soles of his feet, who drew for us Germans the picture of our FREDERICK THE GREAT, and who was so influenced by GOETHE (whom in some senses he resembled) that he brought our great German poet nearer to the British people, I mean THOMAS CARLYLE. He gives us the watchword: ‘Work, and despair not. Love not pleasure, but love your GOD.’ Let that watchword be ours also!

“When the Mosque of Omajade, in Damascus, was burned down some years ago, a very old Christian inscription was found amongst the rubbish: ‘Thy Kingdom, O CHRIST, is an everlasting Kingdom!’ If amid the confusions of the day, if amid the misunderstandings of fallible and faulty men, if in the struggle for existence, that deep and sacred common ground which unites us should seem to be lost and forgotten, it will as certainly as the Kingdom of CHRIST appear again, and it will appear among us if we are Christians and fight under His banner. In this conviction we, I may say I, in the name of my fellow-countrymen, who have here responded to your Christian invitation, offer you a brother’s hand. We, gentlemen, I cannot but say, are overwhelmed by the heartiness and warmth of British hospitality. Every day and every hour the desire grows stronger that we also might so take your hand, and in a coming day, which GOD may grant, show your our fatherland. Meanwhile, in the hearts of our two peoples, may the great thought of peace have made still further triumphant progress under the guidance of the great PRINCE OF PEACE! May GOD grant it!”

We are strongly tempted to quote further from the speeches, especially passages which dwell upon the mutual indebtedness of our

two nations, and our common inheritance in the great writers of each, and also those which remind us that while Germans and English have fought side by side, there has never been war between our two countries. We would call special attention to the speech of Dr. CLIFFORD at the Albert Hall, who quoted towards the end of a noble appeal a recent saying of the Burgomaster of Munich, that “war between Germany and England would be a crime.” But we must be content with only one more quotation. It was one of the last speeches, at the parting dinner in London, by Konsistorialrat LAHUSEN, of Berlin :—

“The last word, the last note. Let it be *Communio*. We have enjoyed a fellowship such as we never knew in our life before. Fellowship with our English brethren, fellowship among the German guests, between Catholic and Evangelical Christians, between men of different churches and tendencies, and many a one was found, on personal contact, to be different from what he had appeared, when known only through books and newspapers. In the great city we have experienced something of that City of GOD, to the building of which the sermon on Sunday evening called us with so much fervour. For this fellowship we thank GOD; we take home with us a gain, a possession. Our outlook is freer, our heart is enlarged. But let our thanks lead to deeds. In the Bible there is at the close a picture of the City of GOD, and of the Garden of GOD. With more diligent labour let us build the City of Peace, laying stone upon stone. With joy let us plant and tend the beautiful Garden of GOD. But all this must be done in that love to which KINGSLEY’s grave bears witness. There stands the cross with the crown, which bears the inscription, ‘Amor est deus,’ and beneath it the words, ‘Amavimus, amamus, amabimus.’ Let that be our confession also!”

#### SWEET THOUGHTS.

Come with the morn, sweet thoughts, again,  
Remembrance fragrant, heart’s delight,  
Come with the morn, and still remain,  
And keep me kind from morn till night.

Come, laughter, healthful as the day,  
Come, freedom of a friendship proved,  
With gladness warding gloom away—  
The gladness of a man beloved.

’Tis love that brings the morn to me,  
A bud unblown, divinely pure;  
How fair the perfect flower may be  
If sunshine of the mind endure!

Come, purpose deeper from the past,  
The saner wisdom, surer will,  
Come, power upwelling from the Vast,  
The channels of my life to fill.

Whatever foes my courage prove,  
Let me but count my forces first—  
The right of right, the love of love—  
And I am armed against the worst.

If in the battle I should fall,  
If duty’s vision seem in vain,  
Beyond the night that comes to all  
Come with the morn, sweet thoughts,  
again.

W. G. TARRANT.

#### APPEAL ON BEHALF OF MANCHESTER COLLEGE, OXFORD.

THE removal of Manchester College to Oxford in 1889, and the completion of its beautiful new building in 1893 opened a new period in its history. In London the College was little known beyond a small group of churches. It had little or no intercourse with the outside world. No teachers other than the regular members of the staff ever visited it; only an occasional student from outside found his way into any of its classes.

A comparison of the work done by the College in the 19 years, 1871-1889, with the similar period 1890-1908 shows how greatly the College work has increased since its removal to Oxford. The number of British students in the first period was 63, in the second 91, an increase of over 40 per cent.; the students from abroad grew from 7 to 34, and Japan and the United States have been added to Hungary and India among contributing countries. Of the 91 British students admitted in the last 19 years (an average of nearly five annually) 66 entered the Ministry, 12 withdrew at different stages, one died, one is a Hibbert Scholar, one seeks a pulpit, ten more are still at College. Amid other functions discharged by the College at Oxford the education of ministers remains the foremost in importance, and the above record shows how successfully it is being achieved.

But beyond the number of those enrolled must be added the multitude of the occasional students whose lives are touched from year to year by the College teaching. Some of the special courses of the College attract considerable numbers of hearers from outside. The Case Lecturer on Comparative Religion is often followed by audiences which for Oxford are not inconsiderable. For the Dunkin Lectures on Sociology the lecture-room is frequently crowded to its utmost capacity. This is not surprising when the names of those who have accepted the College invitation are considered; from Oxford itself, Mr. A. L. Smith, Mr. W. A. S. Hewins and Mr. J. A. R. Marriott; and from outside, Mr. Graham Wallas, Professor Bosanquet, Mr. C. S. Loch, Professor J. H. Muirhead, Professor N. P. Gilman (Meadville, U.S.A.), Mr. F. Pethick Lawrence, Professor W. J. Ashley, Professor Patrick Geddes, Professor J. S. Mackenzie, Dr. Charles M. Douglas, Professor M. E. Sadler, and Professor L. T. Hobhouse, a list of teachers of whom any college might be proud. While the College is thus brought into relation with the young men and women studying at Oxford during the academic year, it has also a well-recognised place in the great University Extension School, held in alternate summers, when its theological lectures and its chapel services draw large numbers of students, both British and foreign, within its walls, and the principles which it upholds are thus disseminated far and wide.

The College, moreover, has another function in Oxford as a school of theology, demanding of its teachers no pledges of conformity to prescribed doctrine. The generous aid of the Hibbert Trustees has enabled it to secure the co-operation of



distinguished scholars who have linked it with wider movements of thought and investigation, both in this country and abroad. To Mr. F. C. Conybeare, Rev. Dr. R. H. Charles, the lamented Professor Jean Réville, Professor Franz Cumont (Gand), and Professor H. H. Wendt, of Jena, the College is indebted for valuable lectures, making important contributions to Oxford study, while on the philosophical side the presence during two sessions of Professor Henry Jones, and the recent course by Professor William James, have brought the stimulus of vigorous personalities and different metaphysical interpretations to bear on the discussion of problems which, however old, must ever be open to new treatment as knowledge advances. This list might be easily extended. It has been the privilege of the College to see Professor Max Müller and Dr. Edward Caird upon its platform as its own Visitors; while the names of other lecturers like those of Professor William Knight, the late Professor Pfeleiderer (from Berlin), Professors Crawford Toy and Royce (from Harvard), M. Paul Sabatier, and Professor Krüger (of Giessen) testify to the value of national and international fellowship in theological teaching.

The chapel services are maintained all the year round. Distinguished preachers, like the Rev. Dr. Stopford A. Brooke, the late Professor C. C. Everett (Harvard University), the Rev. Dr. John Hunter, the Rev. Professor C. A. Briggs (Union Seminary, New York), the Rev. Dr. Samuel Crothers (Cambridge, U.S.A.), and the Rev. R. J. Campbell, have brought words of help and encouragement to large numbers, especially of young men and women, and have further vindicated the unsectarian character of the College foundation.

In other ways the College is constantly brought into communication with a wider life than its own immediate purpose would create, both within Oxford and beyond. The Martineau Club which draws its members from many colleges, and is generously aided with papers and addresses by many senior members of the University, meets regularly within its walls. Summer schools for Sunday-school teachers have been periodically held for several years under its shelter. The Ministers' Institute gathers old students together and enables them to welcome their brethren in the ministry into College fellowship. In these gatherings the College residence plays an important part. Founded in 1899, it has greatly helped to maintain the health of the students, and to promote the sense of common purpose in preparation for their future work.

It is obvious that this large increase in the scope of the College work entails considerable additional annual expenditure.

The growing tendency towards specialisation in different departments of study involves the provision of a larger teaching staff. The greater number of students has imposed much heavier burdens on the College funds for grants in aid. To maintain the fabric under the conditions of much larger attendances at lectures requires constant additional service and occasional expenditure for re-decoration, renewal, and repair.

But during the last ten years, the College income from its supporters has steadily

declined; old subscribers have passed from our midst, and their places have not been filled. A serious deficit has accordingly arisen from year to year, now amounting to £3,000. The income at present falls short of the expenditure by about £600 per annum. Unless the work of the College is to be seriously crippled a vigorous effort must be made to restore the College finances to a sound condition. The total amount of annual subscriptions at present only amounts to £892.

The Committee appeal with confidence for £3,000 to clear off the accumulated deficit, and for additional annual subscriptions amounting to £600 per annum.

The Committee are convinced that when the position of the College is realised, and the great enlargement of its work is understood, the necessary support will be provided by the members of the churches, which are founded on the same principles, and so many of whose ministers have studied within its walls. A long roll of faithful men might be enumerated who have owed to the College the chief formative, intellectual, moral, and religious influences of their lives, and it commits its cause in confidence to the fellowship of faith and prayer for which they laboured.

Donations or subscriptions may be sent to the Treasurer, or to the Secretaries, or any member of the Committee.

WILLIAM KENRICK, *President*.  
JAMES DRUMMOND, } *Vice-Presidents*.  
S. ALFRED STEINTHAL, }  
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*Hon. Secretaries*.

#### EDGAR ALLAN POE.

BORN BOSTON, MASS., JAN. 19, 1809.  
DIED BALTIMORE, OCT. 7, 1849.

NEVER was celebrity more unfortunate in his first biographer than Poe. And although the calumnies of Griswold have long since been exposed, much of their effect remains, so that even now, sixty years after his death, Poe is not regarded with the same indulgence as, say, De Quincey, whom he resembled in his personal frailties as in his literary eccentricities. It looks as though that "ungainly fowl" which, perched upon the bust of Pallas, tortured this much-maligned poet, and cast a shadow over the floor of his life, was an embodiment of none other than his treacherous detractor—

"Take thy beak from out my heart, and  
Take thy form from off my door!"  
Quoth the Raven, "Nevermore."

But time is the vindicator of reputations. Calumny dies hard, but merit dies harder. We know Poe better now. So acutely developed and finely strung were his sensibilities, that every smallest external influence set his being vibrating. He was a lute responsive to the faintest wind. What he said of his creation, Augustus Bedloe, was true of himself, namely, that all the external world was endued for him with an intensity of interest, and that so tenuous

was his temperament that "the quivering of a leaf, the hue of a blade of grass, the shape of a trefoil, the gleaming of a dew-drop, the faint odour of the forest," brought to him "a whole universe of suggestion, a gay and motley train of rhapsodical and immethodical thought." Forces which swept unheeded over his pachydermatous contemporaries lifted him to aspiration or threw him into dejection. What physically and mentally were anodynes to other men were oftentimes irritants to him; yet what would have driven others to despair drove him to work.

A strange fantastic fate dogged his steps from the first. Deserted by his father (a law-student who had taken to the stage) before he was born, bereft of his mother (a capable actress) before he was three years old, Poe was cradled in romantic vicissitude. Adopted by a wealthy friend of the family, a childless merchant of Richmond, Virginia, John Allan, whose name he took and whose fortune he was to have inherited, Poe was nurtured in what, but for his own volcanic nature, would have been unromantic luxury. His perversity, quite as much as his foster-father's second marriage, brought about his disinheritance. Then—the world to face! And this was the spectacle—a spoilt, never-thwarted, never-understood, super-sensitive, amazingly gifted, and unequipped youth, and a cunning, alert, shallow, case-hardened, dollar-worshipping world! What would he do with it?

"The child is father of the man." Little Romance became Great Romance. Cast on his own resources, he inherited the world which he had made, and betook himself to weave his web of fortune by "linking fancy unto fancy." And what a deft weaver, what a creative designer was he!

First, we have his poems. Quantitatively his output of poetry is inconsiderable; qualitatively it rarely lacks distinction. The true poet is a magician. He lures us, casts a spell about us, turns common earth into enchanted ground. Of such quality is Poe. Once to have felt his power is to be in his power for ever. Weird, melancholy, grotesque, he holds us, willy-nilly. His poetry, unlike his prose, never plunges into the gruesome and the horrible. In sentiment it may be gloomy and even morbid, but its exquisite purity ever redeems it. It is honey out of the carcase, fragrance out of the tomb. "The Raven," whether regarded from the point of view of its theme or its versification, is one of the most original poems ever penned, as it is the poem by which Poe will most assuredly live. Of different character, but striking charm, is "The Bells"—a rhythmic melody with limitless potentialities on the lips of a practised elocutionist. But it is in his less popular poems that Poe is most characteristic. Never, perhaps, has the intensity of human love and its absorption in its object been so finely depicted and so melodiously sung as in Poe's "Annabel Lee." In these stanzas there is a rushing sweep, a defiance of barriers, and an inextinguishable faith which are so irresistible as to be exalting. Here was a love so supernal

"... that the winged seraphs of heaven  
Coveted her and me."



Here was a love so indissoluble that

"... neither the angels in heaven above,  
Nor the demons down under the sea,  
Can ever dissever my soul from the soul  
Of the beautiful Annabel Lee."

And so successfully does the poet sublimate love in the alembic of language that he invalidates his contention in "Tamerlane."

"I have no words—alas!—to tell  
The loveliness of loving well."

Poe's passion for his sweet and delicate young wife, Virginia Clemm, whom thrice he saw pass through all the agonies of death, and "at each accession of the disorder loved more dearly," and at length lost, is the tenderest and most tragic element in a life never lacking in eventfulness. His deep regard for her mother, Mrs. Clemm, and her never-ceasing regard for him (whom she survived twenty years) is proof, if proof were wanting, that, whatever Poe's defects, unfilial conduct was not one of them. That he did not readily forget a kindness is evinced by the beautiful lines "To Helen."

Then, where in the world's literature is there a poem like "Ulalume"? Call it, if you will, a perfect enigma, a chaos of words, an unintelligible medley—though it is not so obscure but each fresh reading clarifies its drift—yet who shall deny its hints of a portentous soul-strife, and who shall resist its haunting melody? We may miss its meaning, we may resent its mystic gloom, but the lilt of its magic lines chains us all the same. Quite in contrast to "Ulalume" is the delightful "Israfel," which (strange feat for Poe) almost touches optimism. But of all Poe's poems, perhaps the most purely poetic, the most characteristic, and certainly to many admirers the most unforgettable, is "For Annie." This is an apothecosis of resignation to the deepest of all mysteries—the grave.

"My tantalized spirit  
Here blandly reposes;  
Forgetting, or never  
Regretting its roses—  
Its old agitations  
Of myrtles and roses:  
"For now, while so quietly  
Lying, it fancies  
A holier odour  
About it, of pansies—  
A rosemary odour  
Commingled with pansies—  
With rue and the beautiful  
Puritan pansies."

Rhyming at the beginning of lines—"Forgetting" and "Regretting," and rhyming words with themselves—as "roses" with "roses," and "pansies" with "pansies," so far from destroying the force (under Poe's skilful manipulation) enhances it; so far from proving monotonous, proves welcome; and every stanza of this remarkable poem is rendered quaint and beautiful by this trick of repetition. This trick is peculiarly Poe's own, which it were perilous to imitate. But there is also a rapidity and continuity of movement and a sustained melody about Poe's poetry, which save his saddest themes from dulness or depression, though, as he himself says, "a certain taint of sadness is inseparably connected with all the higher manifestation of true beauty."

(To be concluded.)

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### "SOME AUTHORITY HOW TO PROCEED."

SIR,—The need expressed by Longaville in "Love's Labour's Lost," is that of all bodies urged onward.

The Unitarian body, like all other associations for religious purposes, has been made aware, in this generation and the last, of several urgencies. That made by the scientific affirmation of the law of evolution exercised a strong influence for a new departure in theologic thought, and in spiritual philosophy generally. Several Unitarian preachers, notably J. W. Chadwick, and M. J. Savage, promptly took up the evolution idea, and applied it to theology and religion. In pure philosophy, there are not many signs that the modification rendered necessary by the facts of evolution has taken place in the Unitarian body. Martineau constructed his philosophy apart from the facts. On principle, indeed, he was an Evolutionist, but he did not deal with theological and ethical subjects in the light of Darwinism.

However, it may be granted that Unitarianism has assimilated the evolutionary idea and been modified accordingly.

After the urgency of Evolution there came that of Socialism. Touched by it, societies sprang up zealously, and during the last thirty years have been powerful factors in economic and political movements. Outside of all religious organisations these societies live and act, with a more or less openly expressed antipathy to churches. They consist mainly of young persons enthusiastic for social righteousness. They utilise Sundays for their propaganda, and, at the same hours as churches are open they meet for their special objects. Their meetings are far more numerous attended than religious meetings are. A Unitarian speaker appealing to the public for interest in his theology may attract 100, but the Socialist speaker easily gets 1,000 to listen to him. There can be no doubt that the Socialist movement has depleted the churches. It has taken out of the opener churches the most active and useful workers. In some cases, Socialists keep a church connection, but most of them do not. They give their main energy to the Socialist movement. They may not drop religion entirely out of concern, but they do subdue it to Socialism. They say their Socialism is their religion. Robert Blatchford's influence has turned thousands literally against religion, and raised an anti-church feeling.

A spiritual reaction will come, but it is evident that, unless the Church fervently asserts the socialistic ideal, the movement referred to will proceed further apart from and in more pronounced opposition to it.

What is to be done? Some authority how to proceed is needed. Are we to be satisfied with a traditional philanthropy? What should our attitude be to the problems with which Socialists are concerned? Are we content to let the Socialist movement go on outside us? The severance has already unfortunately

been made, and our churches have suffered; but is the severance to proceed? What can we do to retain the zealous Socialist? It is time we faced the Socialist urgency.

In addition to the urge of the New Ethics represented by Socialistic bodies we have now around us the urge of the New Theology.

What happened thirty years ago in Economics is happening in Theology. In connection with the New Theology leagues are springing up everywhere, and another drain is made from churches. This movement will grow apace and become powerful, and it is certain to affect the Unitarian body materially and spiritually.

That body, by its openness and freedom, is more susceptible to modification than any other. Are we entitled to discount the New Theology because it is not new to us? Are we to hold our Theology from modification? We may criticise the New Theology, and say it is not thorough, &c., but that will not stop its procedure. Relative to the Old Theology it is due, and will have a deeply important modifying effect on all sects. The Rev. R. J. Campbell, is doing for his generation what Priestley and Channing did for theirs. He is urging people to revise all they have been taught in school and in church, and to dismiss whatever insults their own soul.

The immediate question regarding the insurgence of the New Theology is a practical one. While its advocates are differentiating themselves by discussions of Pantheism, &c., the popular mind is taking to it. Its literature is circulating widely, and its spirit is spreading. It is the live point of spiritual life to-day. Is it going to form a new body outside of all existing sects? We may be sure that, whether it does so or not, its league will attach to itself thousands of persons of enthusiastic temperament, who, if they do not sever their church connection, will give their deepest concern and most vigorous help to the New Theology.

The triple urgency is upon us, the Evolutionary urgency, the Socialistic urgency, and the theologic urgency. In the same way as Darwin in Science, and Marx in Economics, Campbell in Theology, represents an urgency which should not be put aside. It may be shunned, scorned, and opposed, but it is a factor which has inevitable possibilities of modification in it. It is all the stronger and efficacious because it is leavened with Evolution and Socialism, and has the enthusiasm of its inspiration. How shall we proceed?

ALEX. WEBSTER.

### CANADA AND ENGLAND.

SIR,—The minister of the Unitarian Church at Toronto, Rev. R. J. Hutcheon, M.A., would like to spend a month or two in England in the summer; and if there is any Unitarian minister in England who would care to exchange pulpits with him, he will be glad to enter into correspondence. Mr. Hutcheon's address is 3, Edgemoor-road, Toronto.

Those who have visited Toronto will, I believe, agree that it is an interesting city to reside in, and there are delightful people to meet at the Unitarian Church.

W. CORLEAND BOWIE.

Essex Hall, January 13.



## PROVINCIAL LETTER.

## MANCHESTER.

THE New Year takes a lot of "bringing in" in Manchester. Seasonable festivities are still the order of the day and stock-taking is quite the fashion. Our interests are too vast, in a sense too elusive, to admit of any exact stocktaking. We can do little more than examine and overhaul our equipment; the results we have to leave to the future. From that point of view the year opens well with us. In the great cause of the Progressive Life we are certainly better equipped than we were, and we have found new and great allies. Of these latter, as being more off the line of our usual review, I would speak first. They are a new Liberal theatre and a new Liberal journal. The new theatre established here by Miss Horniman is destined to be a great force in the study of the new problems of life and thought. Presented in action the new world of revolt and aspiration will appeal to thousands where the pulpit presenting the same problems on the plane of thought could only reach hundreds. The sphere of the Press is still greater. The simultaneous publication of the *Daily News* in London and Manchester makes that journal accessible in such a way as to constitute it a new paper so far as we are concerned. What the *Daily News* has been to the progressive life of England in general its northern edition will now be to us in particular. With the *Manchester Guardian* and the *Daily News* Lancashire should justify its boast that it leads the thought of the nation. And so I give a welcome to these two new allies, the more so that names honoured in our household are associated with each. Thus the new theatre has Mr. Iden Payne, son of the late Rev. A. Payne, as its manager, and Mr. Heys, formerly of our Stockport Church, as its stage manager, while the *Daily News* has Mr. Armstrong, son of the late Rev. R. A. Armstrong, as its northern editor.

The choice of Manchester as the scene of the two new great ventures is a recognition of the fact that it is the greatest centre of population in this country. This is at once gratifying and disconcerting. For if it gives our great city its due recognition, it also brings home to us how vast is our responsibility towards it and the millions of human souls in the province of which it is the centre. It is good, therefore, to note that the epidemic which seemed to be carrying away all our ministers has apparently spent itself. At one time last year, more than one-third of our pulpits were vacant. Now the tide is setting the other way and we are rapidly filling up the vacant places. We have lost good men, but good men are coming to take their places. The Revs. G. W. Knight, A. Bennett, W. L. Schroeder, and J. A. Pearson were among our losses. Such men we cannot hope to replace all at once. But our northern air helped to make them what they were, and so we look to the future with confidence. Our gains are the Rev. C. M. Wright at Sale, the Rev. N. Anderton at Monton, the Rev. W. G. Price at Hale, and the Rev. P. M. Higginson at Heaton Moor. (All but the first of these, however, were already in the district.) In addition, Congregational meetings will be

held in the course of the next two weeks at Oldham, Dob Lane, and Longsight to ratify calls unanimously submitted by their respective committees. Pendleton also will soon arrive at the same stage I hope, and then we shall be fairly well staffed again. For the men whose names are to be submitted are all such as will add to our strength, but I must not divulge them here.

Against some other changes of the old year I can set no gain. The elections last November were disastrous to our friends. Three able and experienced councillors, members of our household, failed to secure election, viz., Messrs. Marsden, Pritchard, and Wigley. In the great councils, where we were once so prominent, only two or three familiar names now figure. Nothing perhaps could demonstrate more clearly than this the great change which is coming over our community here. We must be content to be the common soldiers where once we were the captains in the armies of progress.

Other losses of the year were even more irreparable, if more in the course of nature. Miss Julia Gaskell translated into daily service with and for the women workers of our city that great sympathy and insight which made her mother the greatest delineator of our northern character. Mr. R. D. Darbshire was the finest flower of civic patriotism and religious culture. Mr. A. E. Paterson and Mr. W. Simpson were active, strenuous workers in our ranks. These and many others the old year carried away, and we are immeasurably poorer in consequence. Again the lesson is the same. Those who made Manchester the true Mecca of our Liberal faith are fast passing away. The problem with which we are dealing now is how to bring home to the masses who remain the religious truths which made so great and beautiful the lives of those who have passed on before.

Our work of the future must be with a and for those whose means and outlook are more limited. It is good, therefore, to note as one of the gains of the year the opening of another of the group of "Homes" with which the Sunday School Association seeks to soften the rigours of the battle of life. Our new home—Barleycrofts—has proved itself a great boon. Over one hundred tired girls—many from the loom and bench—found a new life there last year. In these humble services of love we still prove ourselves of the true brotherhood of those who formerly directed the civic destinies of our city.

CHARLES PEACH.

HONOUR those who are near you in daily intercourse. Upon this the happy ordering of life depends. It is not to be told what loss of peace, what loss of power, comes from disrespect, from want of confidence. It is not to be told what an impulse is given even to an ordinary nature when it feels it is generously dealt with. Trust something to the true bonds that should hold our life together. These are not force, nor law, nor interest, but rectitude, and benevolence and mutual respect. —John Hamilton Thom.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in Wednesday, or Thursday Morning at latest.]

**Bedfield.**—Sunday evening, Jan. 10, a service of sacred song, entitled "Christ and the Children," was rendered by the choir, and lantern illustrations of the story of the life of Jesus were given by the Rev. Richard Newell, who also gave connective readings from the Scripture. The hymns arranged for this service are of the orthodox type, but accompanied by some excellent music, and with a little alteration of some and the substitution of others, the solos and choruses were made acceptable. Mr. Smith had charge of the musical part, with Miss A. Newell accompanying on the harmonium, and others with additional instrumental music also took part.

**Belfast: Mountpottinger.**—The Christmas cake fair and sale of work realised a sum of £52 towards the reduction of church debt, whilst some £20 has also been subscribed amongst the congregation for a like purpose.

**Dukinfield (Presentation).**—At the annual soirée of the Old Chapel congregation, last Saturday evening, Mr. Edwin B. Broadrick was the recipient of a silver tea and coffee service and tray, subscribed for by the congregation as a mark of appreciation and esteem, and an acknowledgment of the valuable services he had rendered during the last quarter of a century as chapel secretary. There was a large attendance, and letters of regret for absence, and good wishes, were read from the Revs. Principal Gordon, H. Enfield Dowson, H. S. Tayler, and W. C. Hall. The presentation was made by Mr. T. H. Gordon, the son of a former minister, and himself for fifty years Mr. Broadrick's friend. In acknowledging the gift, which he did with warm gratitude, Mr. Broadrick spoke with much feeling of his long attachment to the chapel. What he had done for it, he said, had never been self-sacrifice, but always pleasure. For 26 years he had been secretary of the chapel, and during that period there had been such ministers as Mr. Vance, Mr. Tayler, and Mr. Evans, and chapel wardens like Mr. Edward Hyde, Mr. Brooks, Mr. Sydney Hyde, and Mr. James Kerfoot, every one of them true friends and supporters of both chapel and school, and as treasurers such men as Mr. Thos. Bayley, Mr. Henry C. Hill, Mr. Sydney and Mr. Jack Hyde, and, lastly, Mr. William Cartwright, everyone of them faithfully doing their duty for the cause they all had at heart. He had always been inspired to go on with his work by thinking of the secretaries who had preceded him, such as Mr. Edwin Harrop (13 years), who was his father's life-long friend; Mr. William Marshall (20 years), who was one of the truest and best friends the chapel and school ever had, and who was a friend and helper to himself as long as he lived; and Mr. Robert Orme, who served this congregation for seven years, and he felt assured that his (Mr. Broadrick's) successor, Mr. F. D. Ashton, had the welfare of the chapel at heart. For considerably over 50 years he had known the congregation of the Old Chapel, and although they had little tiffs, differences of opinion, and prejudices, these were all sunk when it came to be a question of the Old Chapel and school. The Rev. W. G. Price said he did not suppose anyone knew the value of an official like Mr. Broadrick better than the minister, but the congregation also knew it, and recognised Mr. Broadrick's merits by that presentation. Useful, hard-working officials were absolutely needed for the success of any church, and he congratulated them at Dukinfield upon having had such a one in Mr. Broadrick. Twenty-six years of faithful labour without any other reward than that of seeing the church a success was a splendid record. It was a record of which any church might, or any man might be proud. It was a noble example to the young people to walk in Mr. Broadrick's footsteps.

**Killinchy (Ordination).**—The members of the Bangor Presbytery met at Killinchy on Thursday, Jan. 7, for the ordination of the Rev. D. J. Williams (late of Balper) to the pastorate of the Remonstrant Presbyterian Church. The Rev. J. H. Bibby, of Ballee,



conducted the opening exercises, and the sermon was preached by the Rev. W. Weatherall, of Moira. The defence of Presbyterian Church government was in the able hands of Principal Gordon, of the Unitarian Home Missionary College, who delivered a most interesting and instructive address. The usual questions to the minister and congregation were put by the Rev. J. A. Kelly, clerk of the Presbytery, and the Rev. D. J. Williams gave a brief statement of the principles and aims actuating him in taking up the work of the ministry in Killinchy. In the course of his address Mr. Williams stated that in accepting the call to undertake the work of the ministry of the Gospel in that place he did so in the full assurance that the Christian interpretation was the one most meet for them and all men to follow. It was because right living was so bound up with the Christian ideals that he wished to stand as one definitely ranged on the side of the spiritual truths of the Gospel. He believed that the Christian Scriptures contained the truths necessary to salvation, and that in consequence they should be received reverently and interpreted conscientiously in order to meet adequately the ever-changing needs and circumstances of men. The world was not yet saved. It still assumed many harsh and unlovely aspects. There were many schemes of reformation and regeneration proclaimed, especially in those days, but until the Gospel of Jesus Christ had reached and entered every heart, not till then would salvation draw near and the kingdom of God dwell among men. As a humble witness to the power of the Gospel in the regeneration of men's lives he wished to stand and be known during his term of ministry in Killinchy. He trusted that his witness would be a faithful witness, and that some signs of its efficiency might be manifested. The Rev. Thomas Dunkerley (Moderator) then offered the ordination prayer, consecrating Mr. Williams to his work, and the members of the Presbytery and other ministers gave the right hand of fellowship, followed also by many members of the congregation. The charge to the minister and congregation was given by Rev. J. J. Magill, and after another hymn and prayer offered by the Rev. Charles Thrift, the new minister pronounced the benediction. At the conclusion of this impressive service the Presbytery and a numerous company of neighbouring ministers and friends were hospitably entertained to luncheon by the committee and congregation in the schoolroom. The Moderator of the Presbytery presided, and was supported by the new minister, Principal Gordon, and the Revs. Dr. Mellone, W. H. Drummond, and J. A. Kelly. The usual toasts were duly honoured, the health of the new minister and Mrs. Williams being proposed by Principal Gordon, who first knew Mr. Williams as junior student in the Home Missionary College when he entered upon his work as principal. In the evening a very successful social meeting of further welcome was held, over 500 being present.

**Leigh.**—The members of this congregation have lost one of their oldest members, Mr. Joseph Hill, who died on 7th inst. in his 87th year. Mr. Hill was one of that little band of worshippers who used to meet in an upper room in King-street, and he has ever been a generous helper and constant friend. By his will he bequeaths £100 for the general purposes of the church, and another £100, the interest of which must be applied to the augmentation of the minister's stipend. The funeral took place on 11th inst. at the Leigh Cemetery, the service being performed by the Rev. R. Stuart Redfern.

**London: Stepney.**—On Monday, Jan. 4, the Band of Hope held its annual party. A number of scholars from the Lewisham Sunday-school provided a play, "Pattie, the Parlour-maid," and their efforts were much appreciated. After tea there were games and a Christmas tree. On Thursday, Jan. 7, the superintendent and the teachers invited all scholars and their parents to a tea and entertainment; there were 78 present at the tea, and other friends came later. Mr. W. R. Marshall, the superintendent, in the name of the teachers and committee, welcomed the parents, and appealed for their continued support. Friends from Lewisham again contributed a play to the entertainment of the evening.

**Loughborough.**—On Jan. 6, a lecture was given in the school by Dr. Pike on the "Structure

of the Eye," and a collection taken on behalf of the General Hospital. On Jan. 9 the annual New Year Party and prize-giving took place. Prizes for attendance were distributed by Mrs. A. Swindall. A programme of action songs and duills was given by the scholars trained by Miss G. Marlow.

**Maidstone.**—The congregation have just purchased a most eligible corner site for their proposed new church at the junction of London-road and Terrace-road. A new building is much needed. On Sunday evening Mr. Farquharson had a congregation packed to overflowing, and considerable numbers were turned away.

**Manchester: Longsight.**—On Sunday, Jan. 3, at the close of the evening service, Mr. John Heys made reference to the death of Mr. James Mellor, of Rainow, Macclesfield. For some years prior to 1905 he resided in Manchester and was a constant worshipper with the members of his family at this church, and a most generous supporter. Mr. Heys spoke of his genial, unassuming disposition, appreciated by all with whom he came in contact, and his removal to Rainow, where he took up his residence in "The Old Home," was keenly felt by the congregation. The suggestion that the secretary should forward a message of sympathy to the members of the family in their sad bereavement was endorsed by the congregation reverently standing. The choir afterwards rendered the anthem "Blest are the departed" from Spohr's "Last Judgment."

**Newport (I.W.).**—On Wednesday, Jan. 6, the congregation, with the parents and children of the Sunday School, were invited to tea and a subsequent entertainment by Mr. and Mrs. Leslie Chatfield-Clarke. In the course of the evening the host, who presided at the entertainment, said he hoped they would start the New Year with new resolutions and new ideas, and that they would all put their shoulders to the wheel and help their newly-appointed minister (Rev. James Ruddle) in the work of the Church. At the close Mr. and Mrs. Leslie Chatfield-Clarke were accorded a hearty vote of thanks, on the proposition of Mr. H. Shepard. Next day the scholars and children were similarly entertained by Mr. and Mrs. Leslie Chatfield-Clarke, and a huge Christmas tree, laden with suitable articles through the generosity of Mr. Stanley Chatfield-Clarke and Mr. J. G. Pincock, gave great pleasure.

**Newport (Mon.).**—A very well-attended and successful New Year social gathering was held here on Jan. 7. The next day tea and a Christmas tree were provided for the children of the Sunday School. An unexpected and somewhat heavy charge will fall upon the church this year, owing to disaster during the recent frost and sudden thaw. The church was flooded, water draining in for twelve hours, spoiling ceiling, walls, electric lighting, and doing much damage to hymn books. The interior will have to be redecorated soon.

**Norwich.**—The first fortnight of the new year has been marked by several successful meetings at the Octagon Chapel. A Young Men's Society for purposes of recreation, discussion, and friendly intercourse has been started, with the Rev. M. Rowe as President, and held its opening meeting on Jan. 4, taking the form of a social for young men only, at which about a score of the members spent an extremely enjoyable evening. On Jan. 7 the members of the Girls' Friendly Circle performed the Cantata "Rainbow Stair," which, under the guidance of Mrs. Mottram, Mrs. Ellingham and Mrs. Reeve, they have been preparing for some time past; and the performance was a great success, and attracted a very good audience. Previous to the Cantata, some of the girls from the Infant school, trained by Miss Cobbett and Miss Youngs, rendered a few actions, one of which, "The Gollywog," may be strongly recommended. The entertainment was repeated throughout on the following evening, to the scholars of the Sunday schools. On Tuesday last the newly-formed Literary and Social Union held its first meeting—a social evening, of course, including music and progressive whist. A most enjoyable evening was spent, and the society commenced very successfully with more than a hundred members. An attractive programme has been arranged for the session, commencing with a lecture on Browning's "Ring and the Book," by Rev. M. Rowe on the 26th. On Thursday, the second half of the session of the Guild of Service

also opened with a social evening, at which almost all the members were present.

**Plymouth.**—At the last monthly soirée of the Unitarian Church the Rev. J. H. Belcher and Mrs. Belcher were presented by Miss Dorothy Deacon, on behalf of the congregation, with a handsome arm-chair. In making the presentation, Miss Deacon expressed the esteem in which Mr. and Mrs. Belcher were held by the congregation. Mr. Belcher, received with "He's a jolly good fellow," said the presentation was quite unexpected. He valued the gift both for its intrinsic value and its value as an expression of the goodwill of the church towards him and his wife. Mrs. Belcher also briefly spoke.

**Sheffield: Upperthorpe (Jubilee).**—On Sunday evening the Rev. J. Page Hopps, the first minister of Upperthorpe Chapel, preached at the jubilee service. "The most self-reliant of us," he said, towards the end of the sermon, "may well love the place where we learnt something of life's tremendous realities, where we may at least accustom ourselves to contemplate them, and make ourselves familiar with the mental and spiritual conditions which may fit us beforehand to become citizens of that higher and enduring world." . . . "We may love this place because it is a symbol of that other Refuge where the glory will be perfectly revealed—and I for one with all my heart believe it." "Comrades," he concluded, "you shall count it not a duty performed but a festival enjoyed every time you come here; but not a festival as others are—not a memory. It is a festival of hope." The musical portions of the service were admirably rendered by the choir and the devoted voluntary organist (Mr. W. R. Stevenson). It was during the ministry of the late Dr. Brooke Herford at Upper Chapel that the Upperthorpe congregation had its origin, and largely owing to his missionary zeal. He discovered a disused joiner's shop in Penistone-road, which was opened on January 9, 1859. The building in which the congregation now worship was opened in July, 1861, on which occasion was sung a hymn, "O Lord of earth and heaven above," written specially by the late Mr. Edward Bramley, the first Town Clerk of Sheffield, who did long and faithful service for the Upperthorpe community. The Osbornes and the Bramleys have been among the families most prominently associated with the place. The Rev. J. Page Hopps resigned his pulpit on Aug. 3, 1863, and was succeeded by the Rev. Thomas Willcott. Subsequent ministers have been the Revs. J. B. Gardner, G. Knight, C. H. Osler, C. Peach, J. Ellis, and A. H. Dolphin, who now holds the charge. On Monday evening a most successful tea-meeting was held in further celebration of the jubilee. Mr. J. B. Wostinholm (the first secretary of the church) presided, and told the story of the origin of the congregation. A resolution of welcome to the old ministers present was moved by Mr. W. R. Stevenson, seconded by Mr. Wall, and acknowledged by the Revs. C. Peach and John Ellis, the latter of whom paid high testimony to the loyalty, the splendid services, the fine devotion, and the wonderful spirit of perseverance and patience under very great difficulties of the members of Upperthorpe. On the motion of the Rev. A. H. Dolphin, seconded by Mr. Guest, Mr. Page Hopps was cordially thanked for his visit. In response, Mr. Hopps said he came North "to have a mental and spiritual bath, and to hear singing." In all the churches around them, he averred, the Unitarian testimony was being delivered. He quoted a high dignitary of the Church of England as having said to him that there are one hundred times more Unitarians in the Established Church than there was in the Unitarian body. The cleric added, he said, "Come and join the majority of your brethren." The Revs. C. J. Street and W. Stephens also spoke, and a vote of thanks to the chairman, moved by Mr. E. Bramley (grandson of the author of the hymn above mentioned), and seconded by the Rev. J. W. Cock, brought the meeting to a close.

**Swinton.**—At the scholars' party on New Year's Day the prizes for regular attendance gained by the scholars were distributed by Miss Annie Leigh, of Monton. Special mention should be made of the fact that Mr. James Sharples received his 25th prize, in addition to which, an extra prize of a gold medal was given to mark the event. Another of the teachers, Mr. F. Pollitt, had his 27th prize, having previously received a medal. The



school has suffered loss by removals from the district of several teachers and workers, notably Mr. James Collier and Mr. and Mrs. Harry Pollitt, who have been connected with the school from childhood as scholars and then as teachers. Mr. Pollitt had rendered faithful service as school secretary for many years. The adult party was held the following day, when the programme consisted of the drama, "Cricket on the Hearth" and a farce "Raising the Wind," by the elder scholars. The stage had been refitted with new scenery by the young men of the school. The Rev. W. McMullan presided on each occasion.

**Wakefield (Presentation).**—The retirement of the Rev. Andrew Chalmers from the pulpit of Westgate Chapel, after a ministry of 28 years, was marked by a presentation made to him on behalf of the congregation under the happiest circumstances on Monday evening, Jan. 4. The guests were received by Mrs. Marriott, of Sandal Grange, and Miss A. C. Clarkson, of Alverthorpe Hall, and after tea the chair was taken by the Rev. J. Collins Odgers, of Liverpool, a trustee of the chapel and an old friend and fellow-student in Manchester College of Mr. Chalmers. In opening the proceedings the chairman read a number of letters and messages of regret for absence, including one from the Mayor of Leeds and another from the Rev. D. D. Waters, who wrote with high appreciation of Mr. Chalmers, whose retirement, he said, would vacate a place which would be very difficult to fill. As a citizen he was exceeded by few in his knowledge of local history, and as a friend, kind, generous and faithful, they were glad that they had known him, and wished him many years of quiet, useful work in his retirement. Mr. Odgers then spoke of his happy memories of long association with Mr. Chalmers, and with admiration of his gifts, and said that their sadness at his retirement was lessened by the knowledge that he would still be near them, living in their midst and able to give them his help and sympathy. The presentation consisted of a casket containing considerably over £150 in gold, which had been the limit first set, and a beautifully illuminated album containing the names of the donors. The presentation was made by the Right Hon. C. G. Milnes Gaskell, chairman of the West Riding County Council, who, though not a member of the congregation, was bound to it by old family associations, and was warmly interested in the occasion. In making the presentation on behalf of the congregation, Mr. Gaskell said that Mr. Chalmers required no long eulogy from him. His name was a household word in Wakefield, to which he had devoted many years of his life; he had been zealous in their service, and had been always anxious for their welfare. As a student of their history, and devoted to the welfare of the congregation under his charge, he had been a worthy successor of the remarkable men who had filled the pulpit of Westgate Chapel. Having recalled some interesting memories of the old days of persecution, and referred to the progress of thought during the last century, Mr. Gaskell said that it was almost harder to keep the fort than to win it; but young men should strive to do all they possibly could to hand on unimpaired to posterity all that had been done for them. In conclusion, he asked Mr. Chalmers to accept the slight offering which he had to hand him from those who had been under a deep obligation to him and who now wished to thank him most heartily for all the services he had rendered them; and he fervently wished that the gratitude which they expressed that day would enable him to carry many pleasant memories into his full, well-earned retirement.

Mr. Chalmers acknowledged the gift with gratitude and pleasant humour, and then spoke with warm feeling of his attachment to the old chapel and its hallowed associations. He recalled especially the honoured name of Daniel Gaskell, the first member of Parliament for Wakefield, a man whose character and career still stood forth after more than thirty years as an object-lesson of what could be achieved by unostentatious benevolence and the practice of every Christian grace, and also of two other benefactors, his father-in-law, William Thomas Marriott, whose name was inseparably associated with the restoration of the chapel, and Henry Clarkson, who, as acting trustee for fully half a century, bore the weal and woe of that venerable sanctuary on a devoted and faithful heart. Passing on to speak of his own connection with Wakefield, Mr. Chalmers referred to the efforts he had made for the common good and for the promotion of the health and comfort of the poor. It was a happy thought to him to remember what he had been able to do for the Corporation Baths, the Free Library and the Clayton Hospital. On the motion of Mr. William Marriott, seconded by Mr. F. Clayton, of Leeds, a hearty vote of thanks was passed to Mr. Gaskell for his visit, and to Lady Catherine and Miss Gaskell, who accompanied him, and then, on the motion of Mr. T. M. Chalmers, seconded by Mr. Walsh, all who had worked in connection with that presentation were thanked for their services, and a delightful meeting was brought to a close.

**Whitchurch, Salop.**—On Sunday last the Rev. T. P. Spedding, missionary agent of the B. & F.U.A., visited the Church of the Saviour and conducted the evening service. Notwithstanding a very wet night there was a good congregation, and all were delighted with Mr. Spedding's inspiring address. Through the generous help so liberally given in response to a recent appeal, some extensive repairs and marked improvements to the exterior and interior of the church and school buildings have just been completed.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 17.

### LONDON.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN; 7, Rev. W. E. WILLIAMS, B.A.  
 Brompton, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. J. W. GALE.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. STORE; 6.30, Mr. W. RUSSELL.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, Unitarian Christian Church, High-road, 11, Mr. R. W. PETTINGER; 7, Rev. W. WOODING, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. H. RAWLINGS, M.A.; 3.30, Mr. JOHN WARD, M.P.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, P.S.M., Mr. A. STEPHEN NOEL; 6.30, Mr. G. J. ALLEN.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, 11, Rev. W. E. WILLIAMS; and 7.  
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesca-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. E. MANNING.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. C. WESLEY BUTLER; 6.30, Rev. M. WATKINS.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WALTER COCK.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

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TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.  
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

## DEATHS.

GAYLARD.—On January 9, at 69, Wickham-road, Brockley, S.E., Emma, wife of Frederick Gaylard, aged 71 years.

POWELL.—On January 10, at Windle Hill, Neston, Mary Parker Powell, in her 77th year.

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